



## **Analysis of the legal regularization of the rights not recognized to homoparental families in the issue of adoption**

### **Ingrid Joselyne Diaz Basurto**

Universidad Regional Autónoma de los Andes, UNIANDES.

Email: [uq.ingriddiaz@uniandes.edu.ec](mailto:uq.ingriddiaz@uniandes.edu.ec)

ORCID: <https://orcid.org/0000-0003-2934-4010>

### **Wendy Geovanna Jiménez Andrade**

Universidad Regional Autónoma de los Andes, UNIANDES.

Email: [wendygja59@uniandes.edu.ec](mailto:wendygja59@uniandes.edu.ec)

ORCID: <https://orcid.org/0000-0003-1451-2392>

### **Keila Lisseth Zabala Balladares**

Universidad Regional Autónoma de los Andes, UNIANDES.

Email: [keilalzb44@uniandes.edu.ec](mailto:keilalzb44@uniandes.edu.ec)

ORCID: <https://orcid.org/0000-0002-7213-5209>

### **Nathaly Kasandra Moncayo Morlas**

Universidad Regional Autónoma de los Andes, UNIANDES.

Email: [nathalymm31@uniandes.edu.ec](mailto:nathalymm31@uniandes.edu.ec)

ORCID: <https://orcid.org/0000-0002-5297-2894>

Received: December 15, 2022; reviews: 2; accepted: January 19, 2023

### **Abstract**

The constitutional statement that limits persons of the same sex to participate in adoption processes, is a discriminatory constitutional rule, therefore inapplicable, that violates the best interests of the minor, since the latter has the right to a family that provides necessary conditions for their integral development (health, education, nutrition, emotional development, etc.); In the absence of a psychological, sociological or scientific justification, which demonstrates an alteration or affectation to the development of children and adolescents, who have been raised with homosexual people, it is necessary to be able to raise the constitutionality of the adoption, which includes homoparental individuals or couples, with the purpose of offering the legal possibility of participating in the adoption process, under the same conditions, that heterosexual individuals and couples currently do. In relation to the methodology, we worked under a qualitative approach and the deductive

method. Regarding the results, a legal contribution is provided aimed at the fact that adoption in Ecuador is currently heteroparental, being able, under the principle of equality and in support of providing a family to children and adolescents -in some cases adults-, to be analyzed adoption for homosexual people. Finally, it is concluded that the Ecuadorian State must approve homoparental adoption without the need for any reform in the Constitution of Ecuador.

### **Descriptors**

Adoption, family, principle of equality.

### **Introduction**

In the course of history, the family has reached an infinity of conceptions, responding to contextual demands, which have given it indisputable importance. For this reason, this social phenomenon, step from being a complex construct evolved together with the existence of the social being, acquiring and removing political, economic and religious approaches, imputed by the preponderances of each era.

The legal recognition of homoparental families has been a highly debated topic in recent years, especially in the context of adoption. Mónica Isabel Mora Verdezoto et al. (2022) analyze the legal regularization of the rights not recognized to homoparental families in the issue of adoption from a neutrosophic perspective. The authors propose a new concept of "Res Nullius" as a legal element to consider in adoption procedures. According to them, the Res Nullius refers to the recognition of the rights of the child before and during the adoption process, especially in the case of children with special needs. The authors conclude that the legal regularization of homoparental families in adoption should be based on the principles of neutrality, contradiction, and independence.

The interest of the child is a fundamental principle in family law, especially in cases of separation, divorce, or custody. Marcia Esther España Herreria et al. (2022) propose a neutrosophic method to determine the violation index of the Principle of the Best Interest of the Child in monoparental custody cases. The authors define the Principle of the Best Interest of the Child as a "neutrosophic set," which includes multiple criteria and indicators related to the child's welfare. The authors apply their method to a sample of monoparental custody cases and conclude that the Principle of the Best Interest of the Child has been violated in many of them. This method could be useful for judges, lawyers, and other legal professionals involved in family law cases.

Finally, Ricardo et al. (2021; 2022) analyze the relationship between artificial intelligence (AI) and intellectual property. The authors argue that AI systems could create new challenges for intellectual property law, especially in copyright and patent law. They propose some solutions to address these challenges, such as the creation of

new legal categories for AI-generated works and the adaptation of existing laws to the new technological context. The authors also discuss the implications of AI for the legal profession, suggesting that lawyers and legal professionals should acquire new skills and knowledge related to AI and its legal implications.

In conclusion, the legal recognition of homoparental families and the best interest of the child are two fundamental principles of family law that require careful analysis and attention from legal professionals. Neutrosophic methods and AI systems could provide useful tools for analyzing and addressing these issues more objectively and accurately. The studies by Mora Verdezoto et al. (2022), España Herreria et al. (2022), and Ricardo et al. (2021; 2022) offer valuable insights into these topics and could be useful for further research and practical applications.

The family constitution is a human right, enshrined in binding international treaties, so each State must adopt changes in the legal conception, regarding the forms of family and their protection. In Ecuador, article 67 of the Constitution provides:

The family is recognized in its various types. The State shall protect it as the fundamental nucleus of society and shall guarantee conditions that fully favor the achievement of its ends. These shall be constituted by legal or de facto ties and shall be based on the equality of rights and opportunities of their members. (Constitution of the Republic of Ecuador, 2008).

The essential problem of the present research is the approval of adoption for those homoparental families, it is the tradition itself of marriage and the traditional family, the customs and cultures of the people themselves and religion. But legally marriage one of its functions when constituted, is the procreation and creation of a family, in case of couples who can not have children, choose to adopt. Imposing that logic, to effect and complement the new family, adoption for the new homoparental family would be necessary. Therefore, if in Ecuador equal marriage is already recognized, but they have ignored adoption, in favor of the child waiting to be adopted for this new type of family, we are facing a legal vacuum.

The second paragraph of article 68 of the (Constitution of the Republic of Ecuador, 2008), states: "Adoption shall correspond only to opposite-sex couples", therefore, in Ecuador, same-sex couples are prevented from participating in adoption procedures; The greatest justification, given by various sectors of society, which defend the traditional family model, is that there is an impact on the development of minors, raised by homosexual persons; As a result, children and adolescents, who currently have the social and legal capacity to be adopted, cannot legally constitute a family, making realities invisible, which every day demand an answer or solutions.

It is known that, in our country, adoption is accepted for single people, which in doctrine would be called single-parent family. According to (Parramón, 2010), "the expression single-parent, which is a family made up of a single parent and one or more children, is well said compared to the expression "monomarental"

It is necessary to mention that, if this legal vacuum, ignored by the legislator when accepting homoparental marriage and not mentioning adoption, for this new kind of family, produce cases, in search of alternative ways, such as artisanal insemination, happened in Guayaquil, in this case, a lesbian couple, once equal marriage has been approved, They decided to start a family, for the few opportunities to adopt or artificially inseminate, they opted for artisanal or homemade insemination, a method unknown in the country.

(Malla, 2020), mentions that one of the new forms of family is the so-called homoparental, those who currently fight for their right to equality and non-discrimination to be recognized and therefore allowed to adopt a child. Two men or two women and their children would form a homoparental nuclear family, being able to be biological or adopted children. That is, with a training similar to other family formations fulfilling the same purposes, with distribution of similarity of roles and with equally similar internal relationships.

In the aforementioned case, of the same-sex couple, who had a daughter by home insemination, in the Civil Registry, they did not want to register her with the surnames of the homoparental couple, since the method they used is not accepted in the country. Despite the fact that, in the Universal Declaration of Human Rights, it recognizes the right to equality:

"Art. (10) Everyone has the right, in full equality, to a fair and public hearing by an independent and impartial tribunal, for the determination of his rights and obligations or for the examination of any criminal charge against him." (UN HUMAN RIGHTS, 1948)

It is unavoidable to indicate that it is a violation of the rights of the homoparental couple and the newborn minor, since the State is discriminating because of the obvious situation and, therefore, denying them their rights. This would not happen if these two circumstances were recognized: adoption for homoparental couples and insemination in homoparental couples.

Currently, our society has changed considerably, becoming very diverse; people try to build their own identity to feel comfortable with themselves; However, social influence, which indicates what should or should not be, automatically generates a series of cultural and social behaviors that tend to discriminate or violate human rights.

The typology of family, made up of same-sex couples, already exists, and when they live together they have needs, duties and rights; What is required is to promote respect for and protection of this family formation. This recognition, respect and protection must be worked from the smallest, at home, in schools and in the community; Beyond promoting a right to marriage between people of the same sex, it is necessary to fight for respect and recognition of their union as a family, it is important to think about the promotion of other means in favor of the union and recognition of homosexual couples, who decide to form families responsibly.

That is why the present work is justified, since it is the obligation of the State to guarantee the general welfare of all citizens; Thus, not only must it ensure the recognition of these unions of coexistence between people of the same sex, but it must also provide them with the legal instruments, so that they can have legally recognized rights, where they find defense and protection of those rights.

## **Methodology**

### **Research design**

#### **Deductive method**

In the present research, the deductive method was used, which allowed the construction of the conclusions, through an analysis of similar studies and with all the academic information collected regarding adoption in homoparental families.

### **Modality and type of research**

#### **Qualitative**

This paper is based on a qualitative paradigm, in order to collect necessary data, in order to determine the regularization of the unrecognized rights of homoparental families in the adoption issue, since the nature of this problem is not commonly found in the Courts of the Republic of Ecuador, but rather is channeled as an issue not yet discussed by social bias issues.

### **Research techniques and tools**

#### **The interview**

As a research technique, an interview was applied to a professional in the subject, a lawyer in free practice and a member of the LGTBI community, in order to collect information that will serve as support to identify the study problem.

### **Research development**

For the development of this article, we have proceeded with the interview addressed to a lawyer expert in gender and constitutional law, also to a member of the LGTBI community, that is to say that a test has been created with open structured questions inclined to the knowledge of the interviewees, with a legal approach, with experience in research of constitutional law and gender, as well, questions with a social focus.

**Interview 1**

<b>Interviewee</b>	<b>Abg. Juan Pallo</b>
<p>Question 1. Must the Ecuadorian State obligatorily approve homoparental adoption?</p>	<p>It is in the capacity to do and has the obligation to regulate and clarify in cases where there are legal gaps, especially when it comes to issues as delicate as adoption. However, it is not an easy way to get approval for homoparental adoption, but the mere fact of talking about it in public or through scientific research, is already a great advance in terms of Rights. I believe that the law is progressive and that it is changing and adapting to the reality and present of each society.</p>
<p>Question 2. Under what methods of constitutional interpretation , is it pertinent to approve homoparental adoption?</p>	<p>In this case we could make use of evolutionary interpretation, since it is a method that governs the general rules of interpretation through what is determined by Article 29 of the American Convention, as well as the one binding on this the Vienna Convention on the Law of Treaties in its Article 31, where it determines the authorization in the use of the interpretation of means such as agreements or practice. of relevant rules of international law where States have expressed themselves on the subject matter of the treaty, which are some of the methods that relate to an evolutionary vision of the interpretation of the treaty.</p>
<p>Question 3 Would homoparental adoption affect the best interests of the child?</p>	<p>The best interests of the child in all types of actions or processes aimed at the development and integral upbringing of the child or adolescent is to provide him or her with a dignified life. Therefore, I consider that if a homoparental couple is able to provide for the child or adolescent, the best interests of the child would not be violated at all. Therefore, it is essential to understand that it is the principle of the best interests of the child, since it is transcendental when talking about adoption in homoparental couples.</p>

Interviewee	Abg.Juan Pallo
<p style="text-align: center;">Question 4</p> <p>Why today in the Republic of Ecuador has the approval of homoparental adoption been rejected?</p>	<p>I believe that, because of the religious issue, it is one of the great reasons why there is no development of law in that area, there is no progression of rights. They are issues of utmost importance for the country, more, however, for the authorities of our country it is difficult to talk about these issues publicly, because they do not want to commit and know that it touches on such delicate issues, but of utmost importance they could lose or damage their image as an authority.</p>
<p style="text-align: center;">Question 5</p> <p>Under what methods of constitutional interpretation is it pertinent to approve homoparental adoption based on the application of CO 24/17?</p>	<p>By means of modern methods of balancing or proportionality test would be appropriate, all this by virtue of the pro homine principle and human dignity, making use of evolutionary interpretation, since it is a method that is governed by the general rules of interpretation, through what determines article 29 of the Convention American.</p>

**Interview 2**

Interviewee	Luis Alvarado
<p style="text-align: center;">Question 1.</p> <p>Do you consider it essential that homoparental adoption be approved in the Ecuadorian State?</p>	<p>Totally agree and not only at the level of LGBTIQ + rights, but for the future of all helpless children, who could have a home with love, a future, and the right to a family childhood.</p>
<p style="text-align: center;">Question 2.</p>	<p>Totally, they are being denied the right to have and start a family. It's an act</p>
<p>Do you consider that the non-legalization of homoparental adoption constitutes an act of a discriminatory nature for people with a sexual preference other than heterosexual?</p>	<p>discriminatory, which has no scientific, biological, psychological or social basis, which prevents or incapacitates two persons of the same sex from raising a child. From my perspective, the only argument on which not only this right but many others depend is that supported by religion.</p>

Interviewee	Luis Alvarado
<p style="text-align: center;">Question 3</p> <p>Under what criteria do you determine that the right to homoparental adoption is limited by the Ecuadorian State?</p>	<p>Because of society and the retrograde way of thinking, I think it is because of the unbreakable relationship with religion that causes many of the freedoms and rights of minority groups like the LGBTQ+ community to be violated, limited and denied.</p>
<p style="text-align: center;">Question 4</p> <p>How has the Ecuadorian State limited their human rights?</p>	<p>By not proposing or carrying out a program of protection and inclusion of the LGBTQ+ community in public and private spaces, by not recognizing that for decades we have been subject to mockery, discrimination and violence. By not seeking education plans that include diversity issues and respect for them.</p>

**Results**

**Adoption**

As indicated (Barros Uguña, 2022), etymologically, the word adoption comes from the verb adopt, which means "to legally take in the condition of a child who is not biologically", that is, to adopt is to make a child one's own, which in a biological way it is not. It constitutes a legal institution, in which filial ties arise between two people who have not had a biological relationship since its creation.

**Adoption as a legal figure**

As stated (Barros Uguña, 2022), adoption from the legal point of view is that legal process through which people who really are not biological children are recognized as biological children and are granted the same rights as biological children, generating a legal fiction that allows the recognition of the family by a legal bond.

**Adoption in Ecuador**

The (CIVIL CODE, 2019), in its article 314, for its part, establishes that adoption is an institution by virtue of which a person, called adopter, acquires the rights and contracts the obligations of father or mother, indicated in this Title, with respect to a minor, who is called adopted, the purpose of adoption, as established by the (CODE OF CHILDREN AND ADOLESCENTS, 2013), is to guarantee a suitable, permanent and definitive family to the child or adolescent who is in social and legal



capacity to be adopted, which guarantees the right of the minor to enjoy protection, a family, a dignified life, security, food, housing, etc. Finally, adoption in Ecuador is currently heteroparental, that the parents are people of different sex, that is, a man and a woman.

### **Legal milestone of the legalization of equal civil marriage in Ecuador based on Advisory Opinion 24/17**

According to (Lima, 2022), he mentions that obtaining equal civil marriage has acquired greater clarity worldwide, during the last decade, because the governments of the region, under pressure from international human rights organizations and from the activism of LGBTI militants, have created a public opinion recognized with political liberalism, desirous of greater spaces of freedom.

On the other hand, in the belief of principles of Yogyakarta (Trueman, 2022), he mentions about the study of international human rights law in relation to sexual orientation and gender identity, that although they do not establish by themselves an instrument that binds in international law, States can accept it as a model that directs public policy for the fulfillment of human rights, have advocated for several countries in the region to show themselves willing to legislate in favor of LGBTI groups, in an attempt to reduce the segregation and discrimination to which they have historically been subjected, beyond a full conviction, that they are subject to identical rights, analogous to heterosexuals; or that the foundations of the heterosexist prototype that enables inequality of sexualities and gender are questioned. The objection of the Ecuadorian justice system, in relation to civil marriage between same-sex couples and homoparental adoption, occurs within an international argument with great jurisprudential and normative advances, the development of human rights standards on the subject constant in the reports of the Inter-American Commission on Human Rights.

Advisory Opinion 24/17 dealing with the scope and exercise of rights in the case of GLBTI persons through a progressive interpretation of the Convention of American States and the Jurisprudence of the Inter-American Court; But also, in a socio-cultural context where conservative valuations, as well as stereotypes and social prejudices are present in families, communities and institutions.

### **Decision 10-18-CN/19**

Judgment 10-18-CN/19 of the (CONSTITUTIONAL COURT OF ECUADOR, 2019), on same-sex marriage, issued by the current Ecuadorian Constitutional Court on equality and non-discrimination, prescribes:

The legal norm in question (which deprives same-sex couples of the legal power to marry) is suspected of being discriminatory, since it introduces a differentiation based on the "sexual orientation" of persons, one of the cases in which article 11.7 of the Constitution expressly prohibits prima facie differential

treatment. And this suspicion of discrimination renders the legal norm in question unconstitutional unless it manages to pass a test of equality that is nothing more than an application of the principle of proportionality consisting of strict scrutiny of the constitutionality of the law. This would be impossible, since it would not pass even the first stage of the test, since, on the basis of the considerations made in paragraph 46 above, there is no constitutional purpose, neither explicit nor implicit, that can be invoked for the deprivation of the right of same-sex couples to marry.

### **Principle of equality**

In the (Constitution of the Republic of Ecuador, 2008), in article 11, numeral 2, it mentions that all persons are equal and will enjoy the same rights, duties and opportunities. No one may be discriminated against on grounds of ethnicity, place of birth, age, sex, gender identity, cultural identity, marital status, language, religion, ideology, political affiliation, judicial past, socio-economic condition, migratory status, sexual orientation, health status, HIV status, disability, physical difference; or by any other distinction, personal or collective, temporary or permanent, which has the purpose or effect of impairing or nullifying the recognition, enjoyment or exercise of rights. The law shall punish all forms of discrimination. The State shall adopt affirmative action measures that promote real equality in favor of rights holders who are in a situation of inequality.

The (UN HUMAN RIGHTS, 1948), in Article 7 says that all are equal before the law and have, without distinction, the right to equal protection of the law. Everyone is entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination. It also states that the law is the same for all people, and must treat all people in all these categories fairly: in its 39 words, it prohibits discrimination three times. These principles of equality and non-discrimination make up the rule of law, these obligations have been developed in several international effects that combat specific forms of discrimination not only against women, but also against indigenous peoples, migrants, minorities and people with disabilities. Racism and discrimination based on religion, sexual orientation and gender equality are also included.

### **Discussion**

The persons interviewed consider that homoparental adoption should be legalized by the Ecuadorian State, since the right is progressive and every State entity has the obligation to guarantee effective judicial protection to all persons without any distinction, in the same way, they mention that the process for homoparental adoption must be carried out accepting what is determined in Consultative Opinion 24/17, as determined in Article 29 of the American Convention. In the same way, it was established that homoparenthood does not violate the best interests of the child, therefore, this obsession has existed for the

way of thinking of society from expressions biased to homophobia or the regression to LGBTI people, considered as not good people, because of their sexual inclination, which is contrary to the religious and moralistic prototypes that are born of a highly personal perspective that makes invisible the Law and its principle of objectivity.

In the above, it has been possible to analyze the way to deny or violate access to adoption in homoparental couples, by retrograde precepts and ideologies that violate the principle of equality and non-discrimination as happens in the Ecuadorian State, however public officials, judicial and legislators by not approving homoparental adoption, are disregarding the legal value of judgment 10-18-CN/19 issued by the Constitutional Court, as well as Advisory Opinion 24/17, which states that it is the duty of the State to legalize legal institutions such as adoption to guarantee the right to family to the LGBTI group. The binding effect of this advisory opinion lies in the aforementioned judgment which gave way to the approval of equal civil marriage in the Latin American judicial system.

For this reason, a comparative table of approval processes in homoparental adoption has been designed within the Latin American judicial system.

**Homoparental adoption**

Country	Legal source	Approval mechanism
<b>Argentina</b>	Law 26.618	According to <b>(Barros Uguña, 2022)</b> , he affirms that on May 5, 2010, the Republic of Argentina through the Chamber of Deputies approved the legislative project amending the Civil Code in which the concept of family was directly included to same-sex couples, because when enacting Law 26,618 equal marriage was approved together with homoparental adoption. This great achievement derived from a constant struggle on the part of several Argentine activists such as Bruno Bimbi, since the Argentine State denied this right as it arose in several judgments of the Civil, Commercial and Mining Court No. 10 of Mendoza that maintained that it can be cataloged only to family as the union of man and woman.
<b>Uruguay</b>	Law 18.950	According to the research of (De La Rosa, 2020) indicates that in 2009 Law 18,950 was approved in order to modify legal provisions on adoption in the code of childhood and adolescence to give a more focused inclusive of the LGBTI population; However, this regulation was for couples

Country	Legal source	Approval mechanism
		<p>of the same sex with free union since in that year equal civil marriage was not in force. Thus, in 2013 they approved Law 19,075 in accordance with which they approved equal marriage together with adoption and assisted reproduction aimed at couples of the same and different sex, who will have to meet requirements and obligations to guarantee the best interests of the child and adolescent without any distinction.</p>
<p><b>Colombia</b></p>	<p>Decision C-683 of 2015</p>	<p><b>(Cabrerá &amp; Navarro, 2016)</b>, mention that in 2015 the Constitutional Court of Colombia issued a favorable ruling for the approval of homoparental adoption in which a lawsuit of unconstitutionality of articles 64.66 of law number 1098 was processed, for violating the Political Constitution of Colombia and several international instruments. Likewise, it was recognized that the best interests of the child and the right to have a family are realized and guaranteed with adoption, this being a protection mechanism, because it is concluded that homoparenthood does not violate or harm the stability of the minor, since same-sex couples do not threaten the well-being, much less their integrity. since adoption is a selective institution suitable for people who meet necessary requirements such as economic, psychological, social and affective stability. Previously, the Colombian State rejected homoparental adoption on several occasions, as was the case of judgment T-290 of 1995, a sentence that dealt with homoparental adoption in which it relates that there was a girl whose parents abandoned her and since she had no ascendant or collateral family, a person of gay orientation raised her as a daughter providing her with a dignified life; however, the Court rejected the claim for guardianship of adoption and requested that the girl be sent to an adoption center because the minor could not be raised by a homosexual person, and this prevented her development. In this judgment it is clear the violation of equality and discrimination based on sexual orientation which violates the same as the superior principle of the child in providing him with a family.</p>

## Conclusions

According to the development of the research, it can be concluded that:

The determining aspects of the prohibition of homoparental adoption lie in the postulate provided for in the Constitution of the Republic of Ecuador in the second paragraph of article 68, which totally restricts persons of the same sex to the subject of adoption, for reasons of personal and religious precepts, which creates a direct violation of the principle of equality and non-discrimination; and, it results in preventing access to the right to form a family for homosexual couples.

The Ecuadorian State through the Constitutional Court establishes that they must approve in their legislation, legal figures enjoyed by heterosexual couples to guarantee the principle of equality and non-discrimination to the LGTBI group, for this reason and that of the best interests of the child, the Ecuadorian State must approve homoparental adoption without the need for any reform in the Constitution of Ecuador. Well, the precedent of the approval of equal marriage is clear, in which it was not necessary to hold any referendum or popular consultation to guarantee this institution to a population that has been harmed.

## References

- Barros Uguña, J. (2022). Homoparental adoption in Ecuador as a Legal Institution. Ecuador.
- Cabrera, E., & Navarro, X. E. (2016). Communication, journalism and gender. A view from Latin America. Egreguis Editions.
- (2019). CIVIL CODE. Registro Oficial Suplemento 944. Ecuador.
- (2013). CODE ON CHILDREN AND ADOLESCENTS. Registro Oficial 305. Ecuador.
- Constitution of the Republic of Ecuador. (2008). Quito.
- CONSTITUTIONAL COURT OF ECUADOR. (2019). Decision 10-18 CN/19. Quito-Ecuador.
- De la Rosa, F. R. (2020). Filiation in Homoparental Couples. Spain: Edic. BOSCH.
- España Herreria, M. E., Maldonado Manzano, R. L., & Peñafiel Palacios, A. J. (2022). Método neutrosófico para determinar el índice de vulneración del Principio del Interés Superior del Niño, en la tenencia monoparental. *Neutrosophic Computing and Machine Learning*, 24, 18-26. doi: <https://zenodo.org/record/7489530>.
- Lima, J. F. (2022). POLYGAMY. Quito-Ecuador: Edi. E-BOOKS DELETER.
- Malla, F. (2020). Homoparental adoption in Ecuador. FIPCAEC.
- Mora Verdezoto, M. I., Cruz Arboleda, J. I., Medina Riofrio, C. A., & Lucero Salcedo, V. H. (2022). Neutrosophic Element Res Nullius in Adoption Procedures. *Neutrosophic Sets and Systems*, 52, 153-162. doi: [10.5281/zenodo.7373616](https://zenodo.org/record/7373616).
- Morse, J. (2013). Critical issues in qualitative research methods. Colombia: Edic. Contus.

- Parramón, J. (2010). Single parent is fine... as a joke. *Boletín de los traductores españoles en las Instituciones de la Unión Europea*, 24, 147-155.
- Porras, S. (2018). *Back home: Take back your family and strengthen your future*. USA: Ediciones Casa Creación.
- Puetate Paucar, J. M., Lucero Salcedo, V. H., & Cadena Morillo, J. R. (2020). Multicriteria Analysis of the Violation of the Right to Education in Young People. *Neutrosophic Sets and Systems*, 37, 336-346. doi: 10.5281/zenodo.4122392.
- Ricardo, J. E., Vázquez, M. L., & Fernández, A. R. (2022). Assessment of project-based learning. *Investigacion Operacional*, 43(3), 409-419.
- Ricardo, J. E., Vázquez, M. Y. L., Palacios, A. J. P., & Ojeda, Y. E. A. (2021). Inteligencia artificial y propiedad intelectual. *Universidad y Sociedad*, 13(S3), 362-368.
- Trueman, C. (2022). *The origin and triumph of the modern ego: Cultural harmony, expressive individualism and the road to sexual revolution*. Kindle edition.
- UN HUMAN RIGHTS. (1948). *Universal Declaration of Human Rights*. United Nations. New York: UN.